

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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G. A. LOMAS, EDITOR.

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Universal Church.

PROPHETIC ORDER *versus* ORGANIZATION.

Progress implies imperfection, or unattained perfection, in an individual, or in a body. Prophecy is based upon the idea of progress. Now, as the last and greatest of Jewish Prophets was Jesus; and even his "testimony" is affirmed to be "the spirit of prophecy" itself; the conclusion is logical, that the organizations resulting from his teachings and precepts, were not a finality, but that prophecy and progress were still the law, not less than the hope of humanity; consequently the disintegration of Christian organizations has been as uniform as their formation down through the ages, and is still more potent and actively operative to-day, than at any previous period of mundane history.

The first spiritual conference organized in New York, by Partridge, Brittan, Benning, Gray, Halleck, and others, was itself a protest against all organizations, not even a chairman being in order. Babel buildings are falling before the angel of Spiritualism; the Prophet—SHAKER CHURCH—alone remains in the land, to witness the dissolution of all things—the overthrow of kingdoms, nations, peoples, tongues, and Churches—upheaval, "turning things upside down."

THE PROPHET.

Who is the Prophet? and whence does he derive his almighty power and authority, that he alone remains, amid "the wreck of matter and the crush of worlds?" The Prophet, before whom kings tremble, and become as suppliants. "Pray for me, that the things which thou hast spoken come not upon me," is the voice of the despotic tyrant no less than of the necromancer. Samuel the Prophet made and unmade kings in Israel.

When Benhadad, king of Syria, was sick, "he sent Hazael to Elijah, a Prophet in Israel, to inquire of the Lord, taking with him forty camels' burthen of every good thing in Damascus," as a present, and received for answer, "Thou mayest certainly recover, but the Lord hath shewed me, that thou shalt surely die." He then informed Hazael that he would become king of Syria, and what he would do in Israel. To Saul, Samuel said, "The Lord sent me to anoint thee king over Israel." Again: "Anoint Hazael to be king over Syria, Jehu king over Israel, and Elisha to be Prophet in thy room."

David also was thus anointed king. The Prophet Moses "poured oil on Aaron's head, and anointed him high priest." The higher law in Israel was, that no king, or high priest, was equal in power to, or safe from being

supplanted in office through, the order of Prophets. Could anything be more pertinent than the inquiry, Who is the Prophet, and from what fountain does the spirit flow that the anointing oil typified? This is the more interesting from the fact, that the gift of prophecy was common to the race, and was thus unlike other powers peculiar to the Jewish organization, all of which were exclusive, and made the Jews themselves the most separated and isolated of all people, "dwelling alone, not even being numbered with the nations."

PROPHETIC GIFT UNIVERSAL.

So that a Prophet, when once his character as such was established, was no longer held as belonging to any particular people; but, as we have seen, was sought unto as a representative man, ranking above the officers of all human organizations, however divinely appointed by tutelary deities. It was this conflict of authority between the Prophets and the organizations, that caused the former to be so often stoned and killed. "Which of the Prophets have not your fathers killed, and stoned them who were sent unto them?" "It cannot be," said the iconoclastic Jesus, "that a Prophet perish out of Jerusalem:" and himself did not elsewhere die.

The high priest, king, and priesthood, were "the powers that be," who had been appointed of their God. From that stand-point, what was a Prophet, but a rebel against the existing organization, or a martyr under it? By the law of self-preservation—the first law of nature—did he not deserve to be persecuted and killed?

There were some thirty men, immediately preceding Jesus, each of whom claimed to be "some great one"—the Messiah of the Jews. These had worn out the patience of the Romans, so that Jesus was summarily dealt with. Gamaliel refers to this class as those who had made much trouble, coming to "nothing" but their own dispersion or destruction.

As the mushroom grows out of the dung-hill which has hitherto produced only toadstools, so does the true Reformer and Prophet grow out of those elements which had previously produced a crop of spurious or imperfect Prophets and Reformers, for all of whose idiosyncrasies, short-comings, and crudities, he is held responsible. "Save me from my friends," is the fervent prayer of every genuine Reformer or Prophet. The half-way Christian, who cries "Lord, Lord," worshipping Jesus as one of the Three Gods who died to let him live in lust uncondemned, of all others,

is the greatest sinner, and the least known of the Christ Spirit

Abraham, the father of the Jewish nation, who, by common consent, is held as the type of Jesus the Messiah, was himself a Prophet and friend of the Hebrew God. He met Melchizedek, who (under the popular ruling) was a heathen; but he was "king of righteousness," a "king of peace," a celibate; being "without father and mother, and without descent, beginning of days, or end of life, made like unto the Son of God (whoever that may be), and abideth a priest continually." In plain English, Melchizedek was a Christian, who had not only been ministered to by the Christ Spirit, from the seventh or resurrection heavens; but he had incarnated that Spirit in his character, and was a "high priest of the Most High God." Unto him, poor heathen Abraham very properly confessed his sins, which thenceforth became an established Jewish ordinance. He also paid the sacrificial tithes to Melchizedek, not only for himself, but for all the Levitical priesthood (yet in his own loins) down to Jesus, his descendant and antetype, who confessed his sins, if at all guilty, to John the Baptist, the Christ Prophet, as did Abraham to Melchizedek; for John was the antetype of Melchizedek, as was Jesus of Abraham.

PHYSICAL WAR CONDEMNED.

Abraham had just returned from the "slaughter of the kings," when Melchizedek, "the king of peace," taught him that physical war was animal—brutal; and wrong for him, and all that should proceed from him.

It took two thousand years for Abraham to reach that gift of peace in the person of his descendant, Jesus, who, under the law of Prophecy and Progress, became the "Prince of Peace," and was anointed king of righteousness; for "he loved righteousness, and hated iniquity;" and the Christ Spirit also "anointed him with the oil of gladness above his fellows."

CELIBACY.

It is said of Jesus (prophetically), "His life was cut off from the earth, and who shall declare his generation?" he having no physical (or natural) posterity, like Abraham; but, like Melchizedek, he too became a celibate, forsaking his earthly generative relation of father and mother, of brother and sister, for those who knew and did the will of God, this being eternal life, and not confined to earth, made him without descent, beginning of days, or end of life; thus receiving the kingdom of heaven as a little child, precisely as the Shakers of our day commence their spiritual travel.

PRIESTHOOD.

Melchizedek was "made like unto the Son of God." "Thus, after the similitude of Melchizedek, there ariseth another priest, and another priesthood. For Jesus is made a priest for ever, after the order of Melchizedek," outside of the Mosaic Law, yet including it as a "schoolmaster," to prepare souls for the Christ Order—the Christian life.

UNIVERSAL CHURCH.

Thus does a ministration from the innermost (or seventh) sphere end the world of generation, physical war, and private property, to all nations, in all times, and in all worlds.

"Jesus was made higher than the heavens" of generation, or the angels in them; from which alone the Jews had received their ministrations. Nor do the generating, warring Gentile Christians receive ministrations from any other than generative heavens and hells.

REPENTANCE.

John the Baptist, the greatest of Jewish Prophets, the Melchizedek of his day, who told the soldiers to "do violence to no man," was the minister of baptism to Jesus, who came to him acknowledging the order of confession, as Abraham went to Melchizedek, and as Ann Lee went to James and Jane Wardley.

COMMON PROPERTY.

Melchizedek and John were each a minister of the Christ Spirit, "the second Adam, the Lord from heaven." Abraham paid tithes of his property, thus acknowledging that it all belonged to the Lord. Jesus gave the whole, retaining not anything. "All things common."

PEACE.

When Abraham and his posterity—all true Jews—did fight, it was as spiritual mediums, always (like Moses and Elijah) depending upon the spirits to slaughter their enemies. But Jesus would not call fire down from heaven, as did Elias, to kill; but learned of the Christ Spirit to do good to all—evil to none; and to be "first pure, then peaceable."

PROGRESSION OF PRIMATES.

From the day that Melchizedek blessed Abraham, the Jews traveled towards Christianity—progressed. As the result of that progress, Jesus, probably the best of Jewish boys, progressed towards Christianity, until he "saw of the travail of his soul, and was satisfied" therewith, by incorporating it into his character, so that the "prince of this world" found nothing of it in him.

CHRIST ANGEL AND INTERMEDIATE PROPHETS.

The intermediate Prophets, between Melchizedek and John the Baptist, were ministers of the Christ heavens. It was this that raised them above all earthly powers and principalities, above the kings and the holy anointed high priests, and the subordinate priesthood, while acting officially as Christ ministers. But themselves, as men, were often far from being Christians. Even Jesus was not born a Christian, but a Jew; "born of a woman, born under the Law," and had to work out his salvation as have all other

men; only he had none but the Christ Spirit to help him after John had baptized him. Hence the Prophet Zechariah says that he was shown, in vision, Joshua—Jesus—the high priest, "standing before the Angel of the Lord (the Christ Angel), and Satan at his right hand to resist him. And 'the Lord (Christ Angel) said unto Satan, The Lord rebuke thee, O Satan. Is not this a brand plucked out of the fire' (of lust)?"

CONFESSION OF SIN.

"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Now (Jesus) was clothed with filthy garments, and stood before the (Christ) Angel. And the Angel spoke to them who stood before him (John and his disciples), Take away the filthy garments from him," by confession; and the Spirit said, "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. So they clothed him with garments (a work of time); and the (Christ) Angel of the Lord stood by," to help, and said to him: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt keep my courts, and judge my house." It was conditional even with Jesus the Messiah, to whom Christ first appeared, to begin the work of human redemption. And we have still the Spirit of Prophecy and the laws of Progress operative unto the second appearing of the Christ Spirit in Woman, as the first had been in Man. That second appearing has been and is often prophesied of.

"Hear, O (Jesus), the high priest, thou and thy fellows that sit before thee (Christians); for they are men wondered at. For, behold, I bring forth my servant, the Branch." "A rod"—Jesus—"shall grow out of the stem of Jesse; and a branch"—Ann—"shall grow out of his roots"—the Gentiles; "and to her shall the gathering of the Gentiles be; and his rest shall be glorious."

"For, behold, the stone—(Branch)—that I have laid before Jesus; upon it shall be seven eyes: behold, I will engrave (by revelation) the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

"In that day, saith the Lord of hosts, shall ye call every man under his vine, and under his fig tree." There shall be co-operation in the civil Government; and also Communistic elements, out of which shall grow Christian Pentecostal Communities of Gentiles, with "all things common," as the body, and an abiding of the Christ Spirit as the soul, of the Universal Church.

THE MAN JESUS.

Moses was a Prophet of the God of Israel, but he had a vision of the Christ heaven, which was "the (spiritual) mount" and was told to "make all things (in his natural order) after the pattern" of what he saw there; that it might serve as a prophecy of the spiritual order yet to come on the earth, to succeed, include, and supplant himself and Dispensation. Moses said, "The Lord thy God will raise up unto thee a Prophet, from the midst of thy brethren, like unto me; unto him ye shall hearken." Such was Jesus,

who came teaching a higher law than the Mosaic—more spiritual.

CHRIST.

Jesus asked, "What think ye of Christ?" "Whose son is he?" They said, "David's." "Why then does David, in spirit, call him Lord?" "How is he David's son?" Now, inasmuch as Jesus never objected to being called the "Son of David," it is self-evident that he knew the Christ Angel to be a distinct person—the second or spiritual Adam—through whose agency he became a "Son of God;" and "to as many other men as receive him, he" and his successors "give the same power to become sons of God."

SPIRITUALISM.

If Paris were a spiritualist, she would comprehend, that, in killing "the Communes" by hundreds, she is increasing their power to injure her; and furnishing them with the strongest motive to use it—vengeance. Cannot she read? or is she "drunk with blood?" "How long, O Lord, dost thou not judge and avenge our blood?" asked the martyrs. Until your fellow-servants, the Prophets, that shall be killed, as you were, is fulfilled." In other words, until an infidel Government succeeds the Church and State Governments of Christendom—Republics that are untheological.

THE BRANCH, ANN LEE.

The "Two Witnesses"—male and female—inspired from the Resurrection—Christ—heavens, to "prophecy in sackcloth and ashes, under persecution, during the '1260 years' rule of this 'Wilderness' Christianity, closing in 1792, when the untheological civil Government of the U. S. ended the power of Babylon priests to kill the Prophets. Up to this period, the spiritual truths of their testimony had "tormented" the Church-and-State organizations, whether Catholic, Protestant, or Greek, in all of which are interblended War and Peace, Marriage and Celibacy, Riches and Poverty, Churches and Barracks, Monastic Institutions and Houses of Prostitution, Charitable Orders and the Inquisitions of Rome and Naples, Prisons (like the Tombs and Ludlow jail) and a hireling Police, with a hireling Priesthood, under a "One God" and "Three God" system, which prays continually for the second coming of the man Jesus—as Christ—who, now that he has appeared "in ten thousand of his saints," proves to be the English woman Ann Lee; and "to as many as receive her, she" and her successors "give power to become 'sons and daughters of the Lord God Almighty.'" F. W. EVANS.

Thankfulness.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you."—2 THESS. II. 18.

Mark the reason why we should be thankful for all things: Because it is the will of God. Let me ask myself this question: Am I thankful for everything? Am I thankful for that which displeases and crosses, as well as that which pleases and comforts me? Do I make a blessing of everything? Do I rejoice when persecuted? Do I pray for my enemies or persecutors? Am I thankful for

the opportunity of giving up all for the gospel? Do I thankfully give up my own will, my feelings, words, thoughts, and actions, to be governed by the Gospel, through my accepted Lead? If I do not thankfully give up all these, then I do not give thanks in everything. But I can go farther, and say, that I am not only thankful for the opportunity of giving up all; but that *I have done so*, and am thankful I have given up Father, Mother, Sisters, Brothers, Wife, and child, with all my relations, and worldly goods; and also that spirit that desires the continuance of such relations; and am ready to give up my own carnal life in all things, and be thankful for the opportunity.

Therefore in everything I give thanks. My particular thanks are due to you, dear Editor, and Correspondents, for the genuine spirit of comfort I derive from "THE SHAKER."

NAPOLEON BROWN.

Pleasant Hill, Ky.

Living Comparisons.

The rolling river as it flows
From glacier fields on high,
Dissolving from the mountain snows,
Like dew-drops from the sky,
Leaps dazzling in the yellow sun,
Rejoicing on its way,
It spans the chasms, one by one,
And crowns them with its spray.

Exulting in its new-born joy,
It bounds from hill to plain;
No heights impede, no depths destroy,
Nor gathering winds restrain.
'Tis thus when dawns the better Way,
With brightness on the soul;
Our hearts will bound like Lambs at play,
Or ocean billows roll.

But as Love's current grows more wide,
More gently will it flow;
Though strong as moves old ocean's tide,
Yet soft as falling snow.
Each golden sun, each silver star,
Swift as its mystic flight,
Moves through the azure fields afar,
Still as the voice of night.

Far down within the bosom deep,
Where minst'ring angels come,
Where faith and hope their vigils keep,
There is devotion's home.
Thence from each pure and trusting soul,
Doth grateful incense rise;
Unspoken, thence heart anthems roll,
That gladden fairer skies.

Pure gospel life is like a stream,
That moves with even tide;
No lightning-flashes o'er it gleam,
No cataracts divide.
But mirror'd in its waters bright,
The smiling stars appear,
Like jewels from the crown of night,
The Angels scattered there.

Thus may the current of our love,
Like some fair river flow;
Though brighter than the skies above,
More deep than seas below.
And while o'er Jordan's rolling stream
The glistening fields we see,
Serene as is an Angel's dream,
May our devotions be.

E. T. LEGGETT.

THE BHAGYAT-GEETA, sent us by The Religious Philosophical Publishing House, is a small, but invaluable work to the student of antiquity. The work is no doubt a Brahmic production; but the curiosity that afflicts one continually, is the wisdom prevailing in it, and to think this was prevalent so many ages ago!

REJOINDER.

In a late number of *The Christian Advocate*, Dr. Curry, Editor, there was published, as original matter, an article copied from Scribner's Monthly, entitled "SHAKERISM"—reflecting very unfairly and untruthfully upon THE SHAKERS. We wrote the subjoined article in reply, by which the readers of THE SHAKER can judge the *Unchristian Advocacy* of principles, in the article to which we reply. Our reply was refused publication, and the refusal of the Editor was accompanied by the following remarks:

"It seems to me, you ask very much of us, when you call on us to allow you to defend in our columns a system that convicts our parents, ourselves and our whole people of criminal carnality. You may think your system an eminently spiritual one; we do not, but quite the contrary. * * * Without any wish to shorten your liberties, but still looking upon your system as a bad one, we are content to let you enjoy your peculiar notions," etc. These views are such, that no sincere Methodist, being acquainted with The Shakers, would willingly coincide with. By them we are able to judge what the spirit of intolerance would do with us were we not so favored by the Providential Constitution of the U. S. It would crucify Jesus as readily to-day as ever; and knowing how soon the Constitution of the U. S. would take a sectarian turn, when once the opening wedges of "God" and "Christ" are entered therein, we are unreservedly and vehemently opposed to any amendment that will give the Constitution of the U. S. any theological signification, or that would make it an unfit instrument for the Jew, the Mohammedan, the Christian, the Infidel—of any religion or of no religion. And we warn all, that any sympathy with such amendment, adds weight to the bell that will sound the death-knell of our free government, if it is ever destroyed. Now for the rejoinder:

Shakerism's Defense.

Editor *Advocate*: In your issue of Dec. 28, is an article entitled "SHAKERISM." To remove prejudices created thereby, and to prevent further misconceptions, we ask your kindly consideration and publication of "SHAKERISM'S DEFENSE." We are well acquainted with the author of "Shakerism" in *The Advocate*, having harmlessly experienced other intended rebukes and sarcastic lectures upon Shakerism from his pen. We do not blame him—we do pity him—and all others failing of a true comprehension of real Shaker polity. In one of Holland's lectures, he observes: "I believe God loves the Shakers, but I do not think he admires them!" Now, we do not ask admiration of our worship, our dress, nor of our self-denying testimony; but if all good Methodists will love our lives, we will be satisfied with them. In THE SHAKER for last November, we wrote upon "The Difficult Lesson,"—being learned by us, and by us being taught to the world at large. We find Dr. Holland as ignorant of this "Lesson" as the generality of readers, though he has had very favorable opportunities of learning it.

The worshipful exercises, which we permit strangers to witness, we are aware, excite, in the minds of those misunderstanding them, less reverence than we feel; and in the very worldly-minded, mirthful derision; and such would mock the movings of the good Spirit in a Methodist Church, or wherever else manifested. And yet, while many thousands annually visit our meetings, coming, mayhap, with fun in their hearts; still, we believe, the majority "tarry to pray with us" that the right will prevail. Of the continuance of our Public Meetings as a successful missionary enterprise, we have a personal doubt; and while expecting (not announcing) their

discontinuance at no distant day, we believe they have done much good.

As in "The Difficult Lesson," we repeat, that the position of the Shakers on the subject of Marriage, is very much misunderstood by even the vulture-eyed philosopher and the lion-hearted reformer.

The two planes of existence we present to the world, both right in their individual spheres, give to marriage all it sacredly demands, and more than it physiologically gets; and at the same time assert that Marriage is an earthly institution only, and does not belong to the spiritual heavens—neither "heaven on earth" according to Christianity, nor heaven "in that world which is to come." No Shaker, having been baptized with fire and the Holy Spirit (and these are what make true Shakers), ever "acknowledged that the society of woman, in the intimate relations of a wife, would be *inexpressibly sweet* to him," nor many similar assertions in your article on "Shakerism." Any person who does not realize greater blissfulness in being "a eunuch for heaven's sake," is not a Shaker! and if making the profession, is either an infant in the faith, or a designing hypocrite, seeking the "loaves and fishes."

We do "assume (and know), that we live purer lives in the abstinence of marriage," when complying with the injunctions of our faith to chasten every deed, word and thought that would excite sensuality in the flesh! Can you look upon such a system as a bad one?

While we look upon marriage as honorable in its place—yet that place is outside and beneath a Christian life—and those engaged in it as respectable when properly respecting it; yet, to us, there is a sphere as far above the reproductive, as our estimates of heaven are superior to our estimates of earth. Few, if any good Methodists believe that the Angels marry; and can they object if the Shakers pattern the hosts of heaven in this respect? Certain it is, that as individuals approach Angelhood, they are adopting Shaker principles, consciously or otherwise.

The Shakers do look for a reward; but not after the storehouse or hay-stack theory, but in the effects upon their characters, of the causes they engage in; and we realize daily, sufficient reward to repay us for all the cross we endure from the absence of matrimony; hence the cross, so apparent to the devotees of marriage, disappears to the thorough-going Shaker. To the Shaker,

"The pleasures of an earthly life can give no peace of mind;
But the gospel is full recompense for all we leave behind."

"The sweet sinfulness of marriage" is a term we never have used, and bearing as it does the mark of the beast, we will not adopt it.

A man is what he makes himself; whether level with or beneath the brute creation, or as you give us the credit of aspiring, "premier among the saints!" By refusing to fall in love with the earthly, and by rising, cheerfully, in love with the Angel-life, we do not "insult our own nor others' parents!" they, under the light of God manifested to them, did

rightly; and yet they were (unconsciously) not Christians!

That which was proper *before* the advent of Christianity, or the adoption of the Christian profession, becomes, in as many respects as the systems differ, very improper *afterward*; and to full Christians, the elements that would make of us, first, husbands and wives, then fathers and mothers, and necessitate the gathering of private property for the sustenance of all that is "*mine*," are *unchristian elements*, however absurd or unpleasant the ideas may be to the mass of *professing* Christians!

We claim an increase of light beyond the illuminations of our parents; and in the face of this would fall under a condemnation our parents could not know of, should we now do as they have done; and our personal feelings strongly object to the proposition "that our virgin Sisters become Mothers" by any power with which we are acquainted. In these opinions, "the Shaker may be mistaken," but we opine not. The wholesale slaughter of virgin purity, indulged in by the writer of "Shakerism," wherein he styles, it "a damaging thought among the Shakers, celibate priests, monks and nuns," reminds us how wide-spread is sympathy for us, and how sincere are the imitators of the virgin spirit of our Lord.

"Marriage peoples the earth," said the sage, "but Celibacy increases the forces of heaven." While admitting the good of marriage, we as readily assert its corroding effects upon true, spirit growth, and for the acquisition of the superior good, reject its good and bad together. And why find fault with us, and not with our much adored exemplar—Jesus? Dr. H. would not write such scurrilous remarks of the celibate Jesus—why of us?

We hate the selfish spirit of the bachelor worse than he does. If we are engaging in aught that Jesus did not, or which he failed to predict would come to pass, then we are not his followers. We also recognize the *heroism* displayed by the missionaries of the various sects; while we are positive that carnal men and women will face all other dangers, rather than "crucify the flesh, with its affections and lusts," in their own unregenerate hearts. So far as the innuendo goes, that "marriage would be a greater personal purity on the part of the Shaker," that charge of secret sensuality lost all its force, years ago. The sum is this: Could we enjoy the felicities of matrimony, exceeding the most finely drawn picture of the most exaggerative, sensual novelist; and could we produce offspring as perfect as was Jesus, we should feel no more permission to engage in either, than we now feel, when "incompatibility of temper" is so nearly universal, and when less healthful progeny than cattle is so general. "Our lives are cut off from the earthly," as was our exemplar's; and having transcended the creative plane, we experience the transmutation of our natural abilities into spiritual relationships.

We judge, Ed. *Advocate*, that the writer of "Shakerism," if not your honor, has more faith in real Shakerism than he is willing to practice.

By your help we would place this article into the hands of every Methodist, and its substance in the hearts of all liberal thinkers.

G. A. LOMAS.

Trust in God.

O Lord, in thy temple my soul shall abide;
Though sorely afflicted, in thee I confide;
Though stripes be my portion, intensely to feel,
The hand I will bless, that hath power to heal.
Lord, fashion me, subject to thy righteous will;
Yea, search me, and try me, I will love Thee still.
Deprived of treasures and friends dear to me,
My soul must be saved, and I'll still cleave to Thee.

Though early companions have sought the broad road,

Yet nearer, still nearer, I'll walk with my God!
The way may be narrow, the passage be straight,
Yet the city of God lies through the straight gate;
The weak and world-loving, may quail at the fire,
That's kindled in Zion, for a purifier;
In this cleansing furnace of God I'll be tried,
Though intense be the heat, yet in it I'll abide.

The gold will not perish, though dross be consumed;
The purified only, by heaven are owned;
Prepare me thus Lord, for that rest which remains
For the people of God, without blemish or stain.
In the first resurrection let me have a part;
Impressed be the image of Christ in my heart;
Inspired by Angels with meekness and love,
Endowed with wisdom that comes from above.

O what avails pride, or the pleasures of sin,
Their fruits are all bitter, remembrance a sting!
A justified conscience, a heart that is pure,
Yield pleasures abundant, and these will endure.
Heart and voice all attuned, grateful praises I'll sound,

On the Zion of God, where salvation is found.

Bright Angels bear witness, my vows I renew,
Of a full consecration to God I'll be true.

OTIS SAWYER, ALFRED

Eternal Damnation.

I have experienced much heavenly joy from enlightenment respecting this subject; and believing, dear SHAKER, that what has been so comforting to my own heart will be equally comforting to that of other hungerers after truth, I venture to offer the following remarks.

What a fearful consideration to the feeling heart! The damnation for ever and ever of a human being! It is of the utmost importance that we should comprehend the nature and the consequence of that most awful sin, of which the result is, by many, supposed to be eternal damnation. Let us approach its consideration with feelings of reverent hope.

First, the Evangelists' report of Jesus' sayings on this subject are to be considered. Matthew's account (xii. 22-37) is the fullest. According to him the circumstances were these: Jesus, in a house in Nazareth probably (Matt. xii. 46; xiii. 1; Mark iii. 27, 31), had healed a blind mute. This miracle, no doubt, seemed to him to be sufficient to convince hearts of flint; but the cold and supercilious pharisees and scribes—some of whom had real faith in him, but from self-interest confessed him not (John xii. 42)—sneeringly said that he did those mighty works by means of devils: as some, in this day, say the Shakers at present do their mighty works. As Jesus read these thoughts in their hearts, what bitterness of spirit must have been his! He had not yet overcome (John xvi. 33); he still could feel some human anger. What self-restraint must he have exerted to keep from pouring out upon them his contempt and

wrath! But the real bitterness and disappointment of his heart find expression in the cry: 'Ye generation of vipers!' This was uttered in the spirit of John the Baptist (Matt. iii. 7) with a force that must have struck terror into the hearts of those who would not honestly confess their faith in him, but who willfully spoke against their conscience, and who said that his works were of the devil; he denounced on such eternal wrath. Though Jesus had said not long before, 'I am meek and lowly in heart' (Matt. xi. 29), yet had 'the devil left him, for a season' only (Luke iv. 13). When Jesus had overcome, his words were, 'Father, forgive them, they know not what they do.' They knew as little what they did, when they spoke against his spirit, as they knew when they crucified him. What is the meaning of the agony in the garden of Gethsemane, if Jesus did not gain there a great victory over himself? Jesus felt this himself: for, almost immediately after the denunciation, he said (Luke xiii. 50), 'I have a baptism (of fire) to be baptized with, and how am I straitened till it be accomplished.' Are there no souls on the earth who can feel all the anguish of these words?

St. Luke's account of the matter is substantially the same. The only striking point is that, in his gospel, the denunciation is in the wrong place; it is meaningless as it stands, and should be transferred from Luke xiii. 10, and placed after Luke xi. 20. No doubt some well-meaning saint of dark times *has improved on the evangelist*. We must here lament the defects in the gospel records: of the accounts in each, some are defective, others inaccurate. Where there are two, three or four accounts of the same transaction, we must bring them together, being careful to read them all by the greater light of this day, compare them, and extract the truth. Now, St. Mark's account contains a striking qualification. The words are, 'hath never forgiveness,' yet is only 'in danger of eternal damnation.' One would suppose the words 'hath never forgiveness' to mean the same thing as 'eternal damnation'; yet, there come in the strangely qualifying words 'in danger.'

Next, the commentators on the testimony: St. Paul (Heb. vi. 4-8) says of 'those who have tasted of the heavenly gift, if they shall fall away, it is impossible' (so it seemed to him) 'to renew them again unto repentance'; he also says, 'they are like bad soil, and nigh unto cursing.' Again: he says of those who sin willfully after having come to a knowledge of the truth (Heb. x. 26), that 'a fiery indignation,' or literally, 'πυρὸς ζήλος,' a zeal of fire shall devour the adversaries.'

St. John, though his gospel seems to be especially devoted to the spiritual teachings of Jesus, does not mention, in that place, this imprecation by Jesus; but he has a few indefinite words in his general Epistle, which may bear on this subject. He says: 'There is a sin unto death,' and 'I (John) do not say that he (the sinner) ἐρωτήσῃ περὶ ἐκείνης, may solicit for that.'

Here we have before us all that is contained in the Gospels and Epistles of the New Testament on this subject. It is clear that the sin

against the Holy Ghost is committed by three kinds of sinners: by those who, blinded by their own lusts, speak and act against the work of the Spirit; by those who, contrary to the convictions of their conscience and from selfish motives, act in the same way; and by those who, having tasted of the heavenly gift, become barren by willful sin, and thus turn from friends to adversaries.

Jesus said, in a masculine, unqualified way, out of the bitterness of his heart, 'Those who say a word against the Holy Ghost are in danger of eternal damnation.' This Jesus said, and this Peter illustrated, drawing his prophetic power from the spiritual force of Jesus ascended (Acts v. 5). Yet we must observe that though Peter tells Ananias he has lied to the Holy Ghost, and though he prophesies the death of Sapphira, there is no mention of eternal damnation. They both fall physically dead, overwhelmed with terror at the discovery of their sin, merely losing by their misconduct the privilege to work out in Time the work of that day.

Such sudden discomfiture to persons suffering from heart disease would very easily cause death. God, foreseeing the effect of this event on the minds of after ages, suffered it in connection with Peter's words. It is not to be supposed that Ananias and Sapphira thoroughly understood the nature of their sin: even Peter himself had not entered into the depths of love; for, to enter into those depths requires the full light of truth. The words of Jesus, the illustration by Peter, are a manifestation of Power, the Father in God. But, if there be any meaning in the Bride, which, radically, signifies the principles of the Second Church of Christ, then has the present manifestation through her of Love, the Mother in God, softened the criminal's sentence; or, more exactly, has made that sentence clear. So long as any blind their spiritual eyes by lust of any kind, or willfully and selfishly shut their eyes to the light, so long will they exclude themselves from seeing by the light, both in this world and in the world to come; and the more they kick against the pricks of conscience, the more will they lay up for themselves a treasure of wrath.

So far we have dealt with those who, not having entered into the rest of the heavenly kingdom, do, from their external pride and hypocrisy, lose the joys of loving God during the time of their impenitence. But, when a spirit has tasted of the joys of life, and has walked by the light of the Spirit, yet the soul or flesh, from carelessness, or from willful sin, or from the deliberate shutting of the eyes, involves the spirit again in void and darkness, then is such a case very grievous. Oh, what tender pity ought we not to feel for such souls! Through ages on ages will their pride, their vexation of spirit, keep them from again humbling themselves, and from coming to the fold of Christ. During this time their misery will be tenfold enhanced by their knowledge of the permanence of the very principles they deny, by their knowledge of the joys of the cross. But 'a zeal of fire shall devour them; the flames of the love of God (or, of the wrath of God; the sound differs, the word is the same),

which burn in conscience, shall blast out of them that nature which keeps them from happiness; and, when they humble themselves, they shall hear the divine words 'thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee' (Isaiah xxx. 19). Yet their work will be harder, far greater their agonies in overcoming the nature of sin, than they would have been had they gone straight through in Time. Dear SHAKER, I take the lesson home to myself.

THOMAS J. STROUD,
Enfield, Conn.

"I want to be forgiving, and to be forgiven."

When we sing these beautiful words, do they find a response within our hearts? and do we practically carry this out in our daily intercourse with our fellow-beings? Are we not all God's creatures? and have we not oftentimes felt the need of forgiveness? "To err is human, to forgive divine," is one of the truest of maxims. How soothing were the sweet words of forgiveness, that fell on the ear of the erring one, who in bitterness of spirit cried, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son!" What were those words? "Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet," etc. Again, we pray: "Forgive us our trespasses as we forgive those who trespass against us." The question arises, How can our trespasses be forgiven, if we withhold this boon from others? How touching the words of our Saviour, when, in sorest agony, he cried: "Father, forgive them, they know not what they do!" Let us not only sing, "I want to be forgiving," but cultivate a spirit of forgiveness.

MARY C. SETTLES,
Pleasant Hill, Ky.

An Original Parable, No. 1.

A certain benevolent judge was continually defamed by a wicked and malicious neighbor, who had taken it in head that the good judge was his enemy, and that he intended some day to imprison and torture him during the rest of his mortal life. The judge was anxious to convince the wicked neighbor that he was his friend. That he loved him and wanted to do him good; but the bad neighbor carefully evaded and kept out of his way. Finally the judge called on a poor, honest neighbor to become a mediator, and sent him to the bad neighbor to assure him that he loved him, and greatly desired that he would put away his enmity, which made him so unhappy. You may assure him, said the judge, that love is better than hatred, and that I long to have his soul filled with love, that we may both greatly rejoice together. The judge also sent the bad neighbor divers good gifts by the mediator, to convince him of his benevolent feelings toward him. The mediator plead so eloquently, and set forth his employer's character in such lov-

ing terms, that he melted the heart of his neighbor, and being encouraged by the ambassador, he confessed to him all the hard sayings and evil actions he had said and done against the good judge. Come, said the mediator, go with me and see the truth of my words, and feel the love and blessing there is in his friendship. They went and had a most joyful meeting and the atonement (at-one-ment) was complete. Their friendship grew into perfect love and so ever remained.

NOTE.—The view given in this parable, of the doctrine of atonement, supposes God to be unchangeably GOOD, and that the reconciliation is effected by a necessary change in man's understanding and affections.

But this is not the orthodox view, that will be given in

PARABLE NO. 2.

There was a certain stern and inexorable judge, who plumed himself on the inflexibility of his justice, boasting that he let no transgressor escape vindictive punishment. He had a neighbor who hated and maliciously defamed him. The judge had the culprit arrested and found guilty of a penitentiary crime, and sentenced him to imprisonment for life. The judge had a son, a very benevolent young man who thought the sentence was cruel and unjust. He besought the judge to be merciful to the offender and remit his punishment, saying, he believed he could, by reasoning and persuasion, convince him of his error and bring about an atonement. The merciless judge insisted that the convict had violated the eternal principles of justice, and nothing would satisfy its demands but the vindictive punishment of the offender or his substitute. And said he, young man, if you are sincere and interested in saving that wicked wretch from deserved punishment, you may just take his place and suffer the full penalty of law in his room and stead. So that vindictive justice is satisfied, I care not who pays the penalty. The humane, kind-hearted young man replied: Well I am sure that I am in a condition which enables me to bear the punishment much better than my poor offending neighbor, and if you cannot show mercy nor forgive, you may punish me and let him go free. This blind judge could not see that eternal justice would be more violated by punishing the innocent and letting the guilty go free, than to pardon the guilty and let him go free without punishing the innocent; therefore he accepted the good young man's offer, threw him into prison and made him suffer the full penalty of the bad man's sentence.

Orthodoxy says the son was killed, sent to hell, staid three days and was then let off and restored to life. Reader, which of these judges do you like best?

R. W. PELHAM.

GOOD FRIENDS OF THE SHAKER: Look out for the pamphlet soon to be issued, from the pen of J. M. Peebles, entitled: "Spiritualism. Shakerism and Free Religion,—which?" There will be hundreds of copies ordered in advance. We want ten.

Who feels interested in the approaching centennial anniversary of Shakerism in America? What do you suggest as a fitting testimonial? How shall the 6th of August 1874 be celebrated?

(From the Mirror of Typography.)

The Spirit of Intolerance.

It is a common error to believe that intolerance was abolished when the feudal system was swept away or crushed by the invective of a Calvin, a Luther, or a Knox. It exists at the present time with as much force, and is as practical in its results, as when the bold baron rode forth with his armed retainers to levy and slay with all the grim ferocity of the twelfth and thirteenth centuries; is just as strong as when Rogers, and Ridley, and Cranmer, sung their hymns of praise amid the blazing pile and the howlings of their persecutors, or when Salem judges sent innocent women to the stake. The intolerant baron lives still; he is not mounted upon a barbed steed or clad with steel, nor does he hold the lance ready to enforce his demands; his charger is a "hobby," his armor respectability, and his lance the tongue, the pen, or the purse. Unlike his prototype of the twelfth century, the feudal chief of the nineteenth urges on his retainers from behind the barriers of the journal, or the statute book, instead of leading them on in person and showing a courageous example. The same judges, in spirit, that condemned reformers and witches to the stake, still breathe in our midst. Filled with wise saws and armed with glib tongues, they prate of civilization, free speech, free press, and kindred blessings; declare with emphasis that they love mankind, that is, those that love them, and believe as they believe. Precepts so harmonizing and tolerant are scattered broadcast, yet the authors, by their own lives, belie the words they utter.

Intolerance is part of the human system, as it is also an indication of strength. It drove the Huguenots from France, and the Puritans from England, as did the same elements drive the Quakers from Massachusetts and the Mormons to the desert of Utah. The same story is repeated over and over again through history, sacred and profane, and is being and will be repeated while the human race exists. The strong are born to crush the weak, unless the growth of the latter be so rapid as to defy the efforts of the former.

Keep theology out of the Constitution of the U. S., or this "Spirit of Intolerance" will throw off its mask, give the Constitution a sectarian name, and wage war on those who will not bow down to it. *

Community of Intellect.

Come down all ye high, and ye lofty in *Mind*,
And mingle with kindred of lower pretense;
Give each one a share of your wealth, more real ed,
And serve each a banquet of love and good sense.

Then reach down in mercy, and lift up the lowly,
And cause them to feel that you love them indeed;
Your mental refreshments, then loving and holy,
Will prove a sweet season, from vile passions freed.

Then dwell altogether, and mingle your talents,
By blessing each other, and each being blest;
No one is found wanting when weighed in the balance,
For each, of this heavenly food is possessed.

Then here is the Sisterly, Brotherly kindred—
Community holy, that Heaven will own;
The heights and the depths are in harmony blended,
Cemented by love, to the heavenly throne.

ISAAC BEALS, U. Village, O.

The Practical and the Beautiful.

The Divine creations and their attending laws are all in harmony with each other. This is a necessary corollary from the fact of the existence of the Supreme and Infinite Creator. The Infinite must be in harmony with himself. There can be no infinitely disturbing cause. Whatever apparent discord there is, therefore, can be so only to the finite mind. The All-Wise and All-Good is—

"From seeming evil still educing good,
And better thence again, and better still,
In infinite progression."

As viewed by the finite mind, there are infinite degrees of ascending life. The student of Nature has more than a glimpse of this truth wherever his observations extend. All degrees of life are correlated, having a necessary connection with each other, though this connection, in many instances, may not be perceived by some. There is the same ascending series in human life, all the subjects of which being correlated, so that the apostolic injunction, "Let the strong bear the infirmities of the weak," is of perpetually binding authority. This is in force not only in the Church of Christ, where the law of love reigns supreme, but wherever human intelligences exist. It has reference not only to external needs, but also to internal wants. There is an obligation resting upon the entire community to care for all its members, in respect to the means of subsistence, and the development and constant growth of all their God-given faculties. "My Father works hitherto, and I work," was the language of Him who had a clear comprehension of this Divine law.

There is the same correlation between all the faculties of the human being; and the law of general regard that is in force throughout the Universe is binding here. As in the human race nations and individuals are in different stages of advancement, so in the individual man the faculties are not equally developed at once. Often a few away the whole man, the others being so feeble as to manifest themselves in hardly the slightest degree. The Divine law respecting the latter is, not to neglect but to cultivate them. Though they may appear as fallow ground, yet that is to be broken up, exposed to the air and rains of heaven, and thus be able to bear fruit from seed sown.

There are many persons who possess a strong sense of moral obligation; are strictly conscientious in the performance of whatever, in their regard, devolves upon them as duty, whether to their fellow beings or to the Supreme Being; but from a lack of growth in the faculty of The Beautiful, they do not experience the enjoyment which another does who feels equally the force of moral obligation, and has, at the same time, an ardent love of The Beautiful. To the latter there is a beauty in moral actions; love, as displayed in benevolence and in a tender regard for the rights and interests of others, is beautiful; purity is a beautiful condition of both soul and body; regularity, whether in external or internal things, is beautiful. "O, how I love thy law!" he exclaims as he contemplates the All-Beautiful, because he sees it as a golden chain extending throughout all worlds and every species of existence in them, uniting each to the other in one Universe of beauty and glory. To him there is great beauty in harmony, mental and moral as well as musical; in a consistent life of self-denial for the sake of a greater good, and in that symmetrical character which is the result of cultivation of every faculty bestowed upon man. He loves to contemplate the unnumbered worlds in the vast expanse, their relations to each other, and their various movements under the guidance of Sure-Directing Force. Earth's scenery, which presents to his view so grand a variety of hill and dale, lake and river, forest and

cultured field, is a source of perpetual charm; and old ocean,—

"That glorious mirror where the Almighty's form
Glasses itself in tempest,"

is no less a cause of admiration. He also takes pleasure in viewing the numerous products of earth, whether in the mineral, vegetable or animal realms, as well as in the higher productions of human skill, displayed either in mechanics, in the finer arts, or in science and literature. All these have a practical bearing upon his life, for they serve to fashion his soul to higher conditions, to inspire him with better thoughts, and to urge him on to nobler actions.

In the mind of the person in whom the faculties of Moral Obligation and Love of The Beautiful are equally developed, there is no question whether one should be ignored for the sake of the other. They are equally cherished and cultivated, yet, like every other faculty, under the guidance of enlightened reason. For they give strength to each other. Moral Power has more completeness conjoined to the other fully developed, and Love of Beauty has a far wider field of action in association with Moral Force. This is in accordance with the general law that the greater the strength of each faculty, the greater the strength of all combined. "A three-fold cord is not easily broken," much more, a many-fold one.

But the one who is aiming at the highest life must, in all things, seek his gratification in that which is highest in its degree. That which has in itself the highest use possesses the greatest beauty. The curve is called one of the lines of beauty; but who that is thoroughly imbued with the Spirit of Christ, can view with satisfaction the death-bearing bomb-shell on its way for the destruction of human life or the useful and beautiful works of man, though the curve which it describes may be of geometrical exactness? Two armies in battle array, with their divisions, battalions and regiments, may present a scene of wonderful activity and great regularity of movement, in their various marches and countermarches. Many have journeyed miles to view such a sight, but is there any enjoyment to the Christian in its contemplation? Even the wonderful beauty of earth's scenery must be viewed under favorable circumstances to give satisfaction. There is said to be remarkable beauty and sublimity in the vicinity of the Yellowstone river, in Montana, but Everts, in the thrilling description he gives of his "Thirty-seven days peril," recently undergone there, says: "Seen under favorable circumstances, this assemblage of grandeur, beauty and novelty would have been transporting; but jaded with travel, famishing with hunger, and distressed with anxiety, I was in no humor for ecstasy. My tastes were subdued and chastened by the perils which environed me."

Wesley once made the remark that "it was a pity the devil should have all the best music;" and some religious people have undertaken to convert a portion of what has been used in his service to sacred purposes. But however sweet its melody and lively its notes, there

always appears an incongruity in transferring the music which has been used for ages in singing the praises of Mars and Bacchus, to the service of Him who as in character the exact reverse of those divinities.

The fountains of melody are inexhaustible. Let the faculty of music be enlarged and improved by thorough cultivation; let the soul be open to all the highest inspirations, and there will be no lack, in the Church of Christ, of beautiful music, with its correspondingly beautiful poetry, without borrowing anything used in the worship of the deities of the past, however inspiring it may have been to their worshippers. The shrill sounds of the clarion, the more melodious tones of the bugle, together with other instruments used to urge men on to the deadly conflict, may be allowed to remain where they properly belong; yet there are and still will be instruments discouraging the sweetest music that may aid the vocal powers in their effort to chant celestial praises.

W. H. BUSSELL.

Christian Patience.

It is impossible, and indeed altogether undesirable, considering the wickedness of the world, that individual Christians should have no enemies. This will be especially the case with those who possess force of character, and feel strongly the truths entrusted to them. The fearless advocacy of right, the zealous persistence in duty, will inevitably produce alongside of much good report, its reward of slanderous evil report. Now it is very desirable that the Christian should be aware of this, and should know how to meet such circumstances. The highest state of mind that, in this respect, we can attain to is to feel this: "It matters not at all what envious and cunning individuals may say or do against me. I am conscious of my own rectitude. God sees my heart, and gives me my reward. I feel for those poor persons who try to injure me, nothing but love and pity: how far are they from those gentle feelings of humility and goodness with which I am blest! However they may injure my external reputation, they cannot take from me my internal struggles or the victories I have gained over sin. If any opportunity occurs, I will be very tender to those spreaders of evil reports; I will heap on their hearts the burning fires of love." When a soul can feel thus, and can act on this principle, it has progressed far. But such is the weakness of human nature that, however well intentioned souls may be, few can help feeling wounded by misrepresentation. But any one possessed of ordinary intelligence and power of will can avoid crying out when hurt, however keen the wound. Nothing will give greater satisfaction to a malicious enemy than to see his malice take effect; and it is a point of prudence, if of nothing higher, to foil malice by patient self-restraint. A soul derives satisfaction from self-respect, and it is impossible to feel self-respect if we give way to expressions of annoyance at slander, or if we retaliate on the slanderers in any other way than by blessing. But some will say, especially those whose years have not given them experience, that it is impossible to enjoy life, if all their

external surroundings are embittered by the malice of enemies, and if they feel in the minds of those about them distrust and want of appreciation. This at once shows a want of deep spirituality. Until a soul feels that real substantial happiness consists only in conquest of the nature of sin, it cannot feel that calm certainty for itself in which alone subsists that peace which passeth understanding. Moreover, it is certain that, in practical life, a steady and zealous pursuance of duty will produce its inevitable consequence of confidence in the minds of those who are really worthy of our esteem. What a satisfaction it is to look back on the difficulties we have lovingly struggled through! Well-doing is a rock on which the feeble bark of slander will inevitably go to pieces. But the Christian has no right to any enemies except those produced by adherence to Christ principles. The Christian cannot have personal enemies. He hates no one, his heart is full of love; therefore his foes are those only who hate not him, but the life he lives, the truths he advocates; and who would hate that life and those truths in any one? Let us hunger for such enemies, since, alas! there must be wicked people in the world; and since it is better for us that they hate us than that they love us. Again: in the progress of our travail, before the soul has gained a thorough knowledge of itself, the criticisms of enemies are very useful. An enemy discovers a fault of character much more quickly than a friend, and the patient laborer in the overcoming field will gladly note hostile observations, and thus turn to good account malicious shafts. This will be very bitter to the old man in us, yet there cannot be a better exercise: for, the soul will find, when it can patiently listen to adverse words, and can draw therefrom truths pregnant with salvation, that it will possess a divine patience that nothing can shake.

ANNA ERVIN,
Enfield, Conn.

Notes on Plato.

Plato was born B. C. 429 years; and died B. C. 348. His mother, Perictione, was a descendant of Solon; and his father, Aristo, was of an eminent family. He studied eight years with Socrates, and was the youngest of the Senate at the time of Socrates' arraignment; but could do nothing to save his life. Upon the death of Socrates he fled, with others of his disciples, to Italy; where he gave himself to the discipline of Pythagoras, chiefly to the continence, chastity, and knowledge of nature possessed by that school. In his school he thought it all important to accustom youth to "take delight in good things; otherwise pleasures were the bait of evil." "Education should be conducted with a serene sweetness, never by force or violence." His studies did not sour his temper, nor mar his interest in mankind. His ordinary conversation was extremely winning.

He lived single, yet soberly and chastely; temperately; abstaining almost entirely from animal food. He slept alone, and disapproved very much the opposite manner. Of his prudence, patience, moderation, magnanimity and other virtues, all bear good record.

He was wont to say: "See to it, youths, that you employ your idle hours usefully. Prefer labor before idleness, unless you esteem rust above brightness."

Being asked how long he meant to be a scholar, he replied: "As long as I am not ashamed of growing better and wiser." Being asked what difference there was between a learned man and one unlearned, he replied: "The same as betwixt a physician and a patient." Hearing that some one spoke ill of him, he answered: "No matter, I shall live so that none shall believe him." He owed no man anything. He died on his 81st birthday, of old age, which Seneca ascribes to his temperance and diligence.

In his ideal republic he afforded the same chances to women as to men to become its rulers, thus representing the whole interest.

E. H. WEBSTER.

Life in God.

The English translators of St. John the Evangelist, in the first verse, according to the version of an eminent linguist, have made a wonderful mistake; the Greek word "Logos" has two significations, "mind" and "word." Thomas Jefferson says, the translators by selecting "word" instead of "mind," as the representative of the word Logos, have entirely destroyed the meaning, and made nonsense of the evangelist's context.

In accepting Jefferson's translation we have: "In the beginning was Mind or Intelligence, and mind was with God, and mind was God." In thus setting forth the beginning of the Gospel, or Thesis of St. John, we restore the verse to common sense, reason and truth; for mind must precede word, either spoken or written, as word is only an emanation, whether of the Eternal or finite mind.

A right translation might have saved volumes, besides a world of trouble to commentators, and much vexation to the common readers of the sacred volume.

It would require a Nicene Council to make the Supreme out of a word; and one of more potency, to change the virgin Mary into the mother of God; and the still more potent Ecumenical Council to elaborate the old corrupt Italian into the immaculate Jehovah! In the very penning of these awful blasphemies, we feel a degree of compunction, as having taken the most sacred name of the Eternal in vain. However deplorable and mortifying these black pictures may be to the truthful and pure in heart, the nineteenth century may be in labor and travail, and bring forth a monster, of which the world has no conception, in terrible blackness and deformity! Catholicism may be called to restore the "Holy See" to the government of the secular and religious world; a bloody tragedy may ensue, of which the Crusades to the "Holy Land" are as a mere shadow! The civilized world may yet learn to its great consternation, that Catholicism is neither dead, nor dying; but lying in an assumed condition, of which we have a specimen in a certain animal of the west, which can die, at will, or pleasure, and again become reanimated, with the same ease and facility!!

But leaving these hints for future consideration, we find ourselves involved in a labyrinth of theological mysteries; according to modern sectaries, religion seems to have deserted the souls of men and women, and taken up its abode in Ecclesiastical Mysteries. To evolve, or disentangle and straighten out these knots of their divinity, has engaged the best minds of reformed catholicism for ages, and called forth many cart-loads of reformed divinity; writer after writer has puzzled his brains, and brought forth gas only; for the whole anti-christian scheme of salvation by proxy is a myth, an oriental speculation of the Brahmins. If any of our readers are yet in doubts, may we ask them to procure the "Bhagvat-Geeta," or the "Dialogues of Kreeschna and Arjoon," translated by the English clerk, Charles Wilkins, of the East India commission; in that sacred volume he will find the whole of the mysteries pertaining to the secular godhead, and many more strange ideas, in conjunction with the triune divinity and incarnation. Also, the corroborative testimony of the Governor General, Warren Hastings, as to the truth of the translation, and the identity of Hindoo mythology and Catholicism. Truth has no place in this matchless chaos of absurdities: still, men are preaching.

The disciples of Luther and Calvin, and a host of others, after a collegiate education, study their speculative theology, or Brahminism, under some of their renowned Drs. of divinity, and being duly ordained, according to creed, go forth to teach, and spread paganism through the land; and the poor heathen, as we call them, have to be tortured with this miserable, speculative, rejuvenated sectarian paganism!

How long, before rational men and women will learn, that Salvation is a growth of righteousness in the human soul? and that this growth in the divine nature, is to continue to the endless ages of eternity? The Saviour never taught any other mode of salvation; he said nothing about salvation by proxy; nothing of "paying the debt in our law, room and stead;" but redemption from a sinful nature was to supervene by a life of self-denial and the cross; a daily dying to the propensities of a carnal animal nature, by following the Captain of our salvation in the regeneration.

In his parable he said, "I am the vine, ye are the branches, my Father is the husbandman;" thus to grow up in God, and become one with him, in the Divine nature, was the design and intent of the Saviour's mission.

This buying and selling salvation on hypothetical capital, seems too much like speculation, or gambling in matters of eternal interest.

O the folly of a deluded sectarian world! "The blind leading the blind;" and all in the ditch of ignorance, folly, and superstition:—Paganism reigning triumphant in a supposed Christian land; and fanaticism spending millions of money, and much precious time, and many valuable lives; and all for what? Simply to convert the Oriental Nations to their own Religion, of more than four thousand years' prevalence; aged and

grey-headed, long before its advent on the shores of Europe.

But there is still hope; the Saviour's Light is again burning and shining, and the nations are turning to its bright illuminations!

Paganism is destined to have an end, and the true God and his Gospel will be known; the gospel will spread to the uttermost parts of the earth; and the heavenly Father and Mother will be honored and glorified by the redemption of their prodigal children; all in their appointed time.

WM. N. REDMON.

Union Village, O., Dec. 2nd 1871.

Guardian Angels.

The Shakers do not claim that it is their special Mission to take care of Orphans, although it is said that their conditions in life, and especially those of the Sisterhood, are well adapted to the charge of those little sufferers of earth.

O were our eyes unsealed,
Glad secrets to descry,
What shining hosts would be revealed,
Divinely hovering nigh.

Bright Angels clothed with love,
True Ministers of grace,
In hovering circles gently move,
To guide the erring race.

Their gentle wings expand
In truth it may be said;
The lowliest saint, is rainbow spanned,
The child is Angel led.

And woman also shows
She can be Angel too;
The gentle mind reflects on those;
Our dim eyes may not view.

The garland that she weaves,
Would grace the Savior's brow;
'Tis fragrant as the perfumed leaves,
That by life's river grow.

In dungeons, she is day;
In sickness, solace mild;
To the maimed, a staff; to the blind, a ray;
She soothes the lonely child.

And never doth she send
More golden rays abroad,
Than when she shines the Orphan's friend,
And leads the child to God.

ANDREW BENNER,
Shirley, Mass.

Items of Interest.

"THE DEBATABLE LAND," by R. D. Owen, is a most remarkable work on Spiritualism. Those who are interested in the progress of Spiritualism will not fail of its perusal. The address to the Clergy is a valuable exhortation to thinking humanity. But let no one read who will not understand, or who fears being persuaded. Carleton, New York, is the publisher.

A MAN proves himself fit to go higher, who shows that he is faithful where he is. A man that will not do well in his present place because he longs to be higher, is fit neither to be where he is, nor yet above it.

"LIFE of Victoria C. Woodhull" has been sent us; were it not from the pen of a nature's nobleman—Theodore Tilton—we would incline to the belief that its subject was a myth of the 19th century. Price 10 cents.

AS LONG as men continue to worship an exclusively masculine God, they will never practically acknowledge the equality of woman. Let women teach their children to pray MOTHER GOD, and there will soon be a change in the current of public opinion. Go to the fountain head, if you would purify the stream. The world has inherited its theology from the times when women were considered as the servants or slaves of men—when animal force was predominant, and men's highest conception of God was that of a being capable of executing justice, by force. The higher element of LOVE they had not realized as a moving power in the Godhead, and

hence had not recognized this feminine element in their worship. How long will enlightened women continue virtually to acknowledge their inferiority, by continuing to ignore the representation of their sex in the Godhead? Is this the Nineteenth century, and are the people awake? Who are the heathens to-day?—*Moonly Voice*.

AMONG our exchanges, we have found none more radical on the vital questions of to-day; none more willing to stand by and build up unpopular, but living truths; none that are willing to do more good to others than is done to it, than the neatly printed and ably edited "CRUCIBLE" of Baltimore, Md.

OUR Canadian subscribers must send postage; we are required to prepay.

ONE of the happy "signs of the times" may be eagerly observed by every true reformer, in an article on "Husbands and Wives" in "The Herald of Health" for Feb.

COMMUNISM.—Christian communism declares, "All that is mine is thine." Infidel communism, on the contrary, "All that is thine is mine."—*World's Crisis*.

Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.—*World's Crisis*.

Once virtue stood before knowledge, in the estimation of the Apostle, for he exhorted to add knowledge thereto. If he lived now, he would, doubtless, advise to add to knowledge virtue. E. MYRICK.

Bound copies of the first volume of THE SHAKER, may be obtained by application to the Resident Editor. Price, Two Dollars; extra binding, Three Dollars; unbound, 75 cents.

ITEM for meat eaters: An old ox, having done valuable service in one of the Shaker families, was fattened, and brought to the shambles. Walking up to the ring without resistance, he stood, and as if conscious of his past efforts and the impending blow, actually shed tears, until stunned by the butcher! We vouch for this.

ON page 20, present number, top of third column may be observed, a sentence—"Ye generation of vipers"—very commonly attributed to Jesus. Our reading of this in Matt. 3, 7, makes John the Baptist author of this harsh saying. "Search the Scriptures."

THE *Phrenological Annual* is out. Among other matters, we find a purported portrait of Ann Lee, together with our letter to S. R. Wells. Very few Shakers coincide with the Spirit Artist; but it is very interesting to observe what artists attempt, and phrenologists determine from such attempts.

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